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VĪRAŠAIVISM, A PHASE OF THE ĀGAMĀNTA.*

BROTHERS IN GOD!

THE subject that has been proposed to me for elucidation before this learned assembly, is exceedingly weighty in that it constitutes a close compartment of the Yoga-pāda of the Divyāgamas. To my knowledge, no competent endeavour has yet been made, to present the superb teachings of the Saha-mārga, which is one of the four "modes" by which the "Pilgrim's Progress" is accomplished to the feet of the Lord. The crown of the Saha-mārga is Šiva-Sārūpya or 'Being after the image of the Lord'. The other "modes" corresponding to the Jñāna, Kriyā, and Charyā disciplines of the Divyāgamas, are spoken of as San-mārga, Sat-putra-mārga and Dāsa-mārga, and their goals are respectively Šiva-sāyujya, Šiva-sāmīpya and Šiva-sāloka.

The Dāsa-mārga which is appropriate to the discipline of the Chāryā-pāda, is to search for the Lord in the objective prapañcha, and has, for its object, the disposition of the ancillaries connected with His worship under the form of a material *pratika*, the singing of His glories ever and anon,

* A Discourse delivered by Mr. V. V. Ramaṇan, F.Z.S.(LOND.), ETC., on the 28th August 1910, before the Vira-Simhāsana of Tiruppāpuliyūr (South Arcot Dt.), with Mr. T. Sadāšiva Aiyar, B.A., M.L., District and Sessions Judge of Berhampore (Ganjam District), in the chair.—*Ed. L. T.*

and the extension of *ātithya* to His genuine servants. The Satputra-mārga takes a step higher, and marks the transition, from the worship of the Lord under a material *pratīka*, to that under a mental *pratīka*. The subsidiary courtesies and externals connected with the worship of the Lord under a material *pratīka*, are, in this stage, superadded to certain rites significatory of the purification of the sthūla-šarīra of the worshipper and the symbolical and mental imaging of the sūkshma-šarīra of the same, the whole completed by the worship of the Lord under a mental *pratīka*, that is to say, a *pratīka* which is formed in the mind, in accordance with the descriptions given in the Kriyā-pāda of the Divyāgamas. The worshipper behaves, towards the Lord, as a son does towards his father, with a combination of reverence and affection.

The Saha-mārga, the stage that is contemplated *par excellence* by Vīra-šaivism, is pure subjective worship of the Lord, a stage in which the Jīva is slowly disentangled from the "lusts of the flesh" and its "bondage to corruption", and joined on to the Lord. Here, minified objective replicas of the Lord, which are the suggestions of pašu-bodha, however pure, are surrendered, and the pašu's attention is first rivetted on the inscrutable nexus formed by the vain imaginings and the inherited tendencies of its mind; these are eventually understood to be the products of the impure samskāras and vāsanās of a limitless number of its lives in the past, and the Jīva is thus taught, to discern for itself that its inveterate identification of its own self with the *vṛittis* of its *chitta* and *indriyas*, is due to an inherited vāsanā, and its real station is in the Lord, in Whom it lives and moves and has its being. To the purpose of achieving this end, the whole of the Yoga-padās of the Divyāgamas, is devoted, and their practical bearing on the daily conduct of the searcher after God, is nowhere to be seen more clearly than in the life of a sincere Vīrašaiva. The six Ādhāras which are recognised by the Yoga-pāda, are none else than the various specific regions of the Sūkshma-šarīra, taken along with their sympathetic counterparts or analogues in

the Sthūla-šarira*. They are *en rapport* with the different layers of the antaḥkaraṇa. And so, when the Ādhāras are set in action by chitta-vṛitti-nirodha and ekāgralakshya, the various subtle evolutes formed out of the Sthūla-, Sūkshma- and Para-Prakṛitis, which go to make up the entire constitution of the Sthūla-, Sūkshma- and Kāraṇa-Šarīras, are shaken out of their torpor, and the sundry subjective phenomena associated with the Daša-kāryāṇi become possible. The value of the prāṇāyāma is more or less physical and physico-mental, as it is nothing more than a sādhana to still the habitual waverings of the mind; for, when the pulmonary stir is becalmed off, the mind gets to be quiet, of its own accord. The fuel for thought is really prāṇa in motion. But it should not be forgotten that, though prāṇāyāma is a very good help, as an initial step, to suppress thought, it cannot be depended upon to achieve the rest, to wit, chittaikāgratā, nor even to prevent a backsliding of the mind on vishaya, unless there is subjective Īšvarapraṇidhāna, to keep the aspirant up. Hence, the function of Prāṇāyāma is that of a mere go-cart in teaching the child of antaḥkaraṇa to stand on its own feet and walk a few paces, but to expect the Prāṇāyāma to achieve for us Šivasāyujya, is the same as to expect the go-cart to help

* I have not forgotten, however, the Dvādašādhāras culminating in the Dvādašāntakshetra, the Puryashṭaka, the Pañchakošas and the Pañchakañchukas, to expatiate on which with any show of clearness will occupy more time than can be occupied by the limits of this paper. It is my intention to go over these topics on a future occasion in connexion with the Ekottarašatasthalas and the 432 functional variations of the Liṅgāṅgabhedas of the Vīra-Māhešvara Psychology and Soul-Culture. The six Ādhāras may also, in a sense, be regarded as Jīva's involucra of consciousness, though they are really regions of the Aṅga-Sthala (= human microcosm) where the Jīva may stand and meditate on the various forms of the indwelling Lord. The various appearances of God in man, appearing to the liberated soul as Light, are only pariṇāmas of Liṅga-Sthala (Divine Omnipresence). These Ādhāras are known as Mūlādhāra, Svādhisṭhāna, Maṇipūraka, Anāhata, Višuddhi and Ajñā; of these Svādhisṭhāna is of the nature of the Nivṛitti-kalā, Maṇipūraka, of the Pratishṭhā-kalā, Anāhata, of the Vidyā-kala, Višuddhi, of the Šānti-kalā and Ājñā, of the Šāntyatītakalā. See also p. 335 of my paper on "The Psychology of the Shaḍadhvans" (Vol. X, No. 9, of this Journal).

an adult cripple to walk. We see that Haṭha-yogins fall short of the mark, on account of their looking to the *kevala-kumbhaka* and the *jālandhara-mudrā* as their sole supports for planting them on the field of Dahara. When the antaḥkaraṇa is untrained and unattuned, and true bhakti, which is welling emotion, is lacking towards the Lord, the *anubhava of akhanda-vṛitti*, or even the enjoyment of genuine "Luminous Sleep", is a mere chimera. But Vīrašaivism has so well perfected these deep truths of spiritual communion, in its teachings of *Shaṭsthala* and *Liṅgāṅgasāmarasya*, that we will have occasion to learn more of them presently.

The San-mārga is the "Supreme Mode*" or the "Royal Mode" (as we may perhaps style it), which again inculcates subjective worship of the Lord in spirit and in truth, but, when a *mukta*, I mean a *sa-deha-mukta*, has attained to the condition of *Šiva-sāyujya*, he becomes possessed of *sahaja-samādhi*, a state in which the sense of *tripuṭi* ceases to operate, the subject and object become indistinguishable, the Lord alone is seen in place of His prapañcha that we all see. In terms of Šaṅkara's Mysticism, which, you should remember, is Āgamic in its basis, but, which the ignorant mistake with everything that their impure minds suggest (I must, however, distinctly tell you that the popular interpreters of Šaṅkara among Brahmins are hopelessly at sea with regard to his real *hṛidaya*), the Charyā, Kriyā and pūrva-Yoga disciplines of the Divyāgamas are Vyāvahāric (or, *temporal*, in the language of St. Paul), and the uttara-Yoga and Jñāna disciplines are Pāramārthic (or, *real*, in the language of St. Paul).

There is a great deal of misconception about Šaṅkara, on account of the unsound doctrine begotten of the misled *saṇkalpa* of human paroksha-jñāna. One understands the teachings of Šaṅkara better, after a good grounding in the Divyāgamas. He came of a family in Malabar, that had Makuṭāgama to follow, for its secular and spiritual discipline; and this is the very Āgama, mark you, which regulates, for

* This is, really speaking, no "mode" at all, as it is obviously the state in which *truths stand revealed in their real reality*.

the most part, the temple-rites at Chidambaram to-day. He was a Šākta for Vyāvahāric purposes, as his Saundarya-laharī, and the Šāradā-Pīṭha which he consecrated at Šriṅgeri; bear ample testimony to*. In the account given in Chapter II of Šaṅkara-dig-vijaya of Vidyāraṇya, it is stated that Šaṅkara's mother worshipped the Lord under a *jaṅgama* form, जङ्गमरूपमीशं. Our Umāpatišivāchārya in his Paushkarāgama-vṛitti alludes to Šaṅkara with a good deal of deference and respect, as ब्रह्मवर्यः महान् श्रीशङ्करः. And Appaya, in his Šivārkamaṇidīpikā, which Šivajñāna-svāmin utilises in his *Drāviḍa-mahā-bhāshya* § so unreservedly and fully, characterizes Šaṅkara in these terms आचार्यरत्नैः शङ्कराद्यैः. Nijaguṇašivayogin, than whom a greater interpreter of the Āgamānta is yet to be found, refers to Šaṅkara in his Vivekachintāmaṇi, and that, in these words, under the caption सूत्रविचारः——— "* * * तदनन्तरं उतरचतुरध्यायी ब्रह्मकाण्डात्मिका इति उक्ता तस्यां ब्रह्मात्मैक्यप्रतिपादकं शंकरभगवत्पादाचार्यैः शारीरकब्रह्ममीमांसाभाष्यं निरूपितं". In the Šārīraka-bhāshya itself, Šaṅkara, though making *pūrva-paksha* of the Pāñcharātra-Āgamas, the early springs of the present-day Vaishṇava faiths, and Lagulīša- or Laguḍīša-Pašupata (it is not, strictly speaking, to be called Nakulīša-Pāšupata, as Mādhavāchārya styles it in his Sarvadaršanasaṅgraha), does not say a word against the Divyāgamas. His reason for not mentioning the Divyāgamas, in a popular and polemical Bhāshya, was, in my opinion, obviously due to their exceedingly holy and, hence, esoteric and unspeakable character. For, the Lord says in the Vātulāgama:

अप्रकाश्यं इदं तन्त्रं रहस्यं अतिदुर्लभम् ।
शिवज्ञानमहातन्त्रं संक्षेपात् वक्ष्यते मया ॥

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* For his decided Divyāgamic leanings, see his *Prapañcha-sāra*, a work frequently drawn on by Appaya-Dīkshit. See also verses 42 and 43 of Surešvara's *Mānasollāsa*, under the second stanza of Šaṅkara's Dakshiṇā-mūrtistotra, and the place assigned there to the Divyāgamic teaching.

§ This magistral commentary in Tamil on Šiva-jñāna-bodha, an episode of the Rauravāgama, owes its excellence to the unreserved manner in which it lays under contribution the two pregnant exegetical expositions in Sanskrit viz., Sivāgrayogin's Guru-ṭīkā on the said Šiva-jñāna-bodha, and Appaya-dīkshit's Šivārkamaṇidīpikā on Šrīkaṇṭha's Šaiva-Bhāshya on the Brahma-Sūtras.

गुह्यात् गुह्यम् इदं तन्त्रं सर्वशास्त्रसमुच्चयम् ।
सूक्ष्मात् सूक्ष्मतरं सारं सारात् सारं महोदयम् ॥

The above is the opinion of the Vātula, regarding the *guhya* character of the Āgamic teaching, and this Vātula is described by Šrī-Mūla-Deva*, in his own pithy style, உற்றநல்வீரம் உயர்சிந்தம் வாதுளம். Again, in the recently edited *Sarva-siddhānta-saṅgraha* of Śaṅkara, also, there is absolutely no mention of the Divyāgamas, and I take it, hence, his view was that "pearls ought not to be cast before the swine" of the worldly.

I am led to speak so much about Šaṅkara as a mere digression, because there is a great deal of misconception about his teachings, though perhaps it is not to be wondered at, because even that sturdy bulwark of the Āgamānta, the great Aghorašivāchārya, the prolix commentator on most of the Divyāgamas, is pilloried for his doctrine of the so-called Šiva-sama-vāda †, to which Šivāgrayogin inclines with a full heart, in his laghu-ṭīkā on the Šiva-jñāna-bodha of the Rauravāgama. No Āchārya has hitherto contended that the *pañchakṛitya* of the Lord becomes the Soul's, except by gracious delegation. If *vibhutva* can exist without *svatantra-pañchakṛitya*, in the sampūrṇa-dašā of the soul, and if the soul, in this full-blown condition, can also be endued with all the "powers of the spirit", not to speak of the "graces of the spirit", by the Lord's especial Grace, why should we, we who are leagues behind those spiritual giants of Šivāchāryas, throw stones at them, in our wordy fanaticism? I regard such traducings as nothing short of Šiva-nindā, and susceptible of adding to our Karmic liabilities and the uglier weighting of our Adhvanic coils, which the Lord forbid!

(To be continued.)

V. V. R.

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* In his Šrī-Mantra-Mālikā (See, for a mention of this holy work, *Upamanyubhaktavilāsa*, uttarabhāga, dvitīyādhyāya, *v.* 31.). The work is usually known in Tamil as திருமந்திரம்.

† This doctrine, which quite approximates to that of Vīrašaivism, has, it may be remarked, also been made the basis of an extensive commentary on St. Šivānandašivāchārya's *Šiva-jñāna-siddhiyār*.

HINDU ASTROLOGY.*

To

M. R. Ry., V. V. Ramaṇan Avargal,

Editor, "Siddhānta Dīpikā",

Chūlai, Madras, India.

Sir,

My attention having been called to an editorial article† under this head I beg the courtesy of a page or two of your most interesting journal to straighten out a point on which we are apparently at variance, but concerning which it seems to me we are all seeking some degree of enlightenment. I would however first of all express my satisfaction with your treatment of my small monograph on Hindu Astrology in my *Manual*. I need hardly say that it was far from my intention to present it as in any way a representative or exhaustive statement of Hindu Astrology, or even as the only system in use. When in India I had the facility of reading through several of the greater works by Hindu Astrologers under the guidance of a qualified Šâstrī, among these being the *Parâšarahorâ*; and while duly impressed with the immense knowledge such works would have entailed if written from empirical sources, I failed to discern any conclusive evidence that they were the result of

* The writer of this interesting communication is the well-known English astrologer, "Sepharial", his real name being Mr. Walter R. Gorn-Old, M. R. A. S. It must be said to his credit that he is one of the very few European astrologers that have a sound knowledge of practical astronomy and its higher applications. He is also a student of mysticism.—*Ed. L. T.*

† The article referred to is entitled, "Hindu Astrology—A Reply to 'Sepharial'", and was published in Vol. X, No. 11 (May 1910) of the *Light of Truth*.—*Ed. L. T.*

actual experience*. We in the west set great store by experimental proof and I need hardly tell you that we are all born in a benighted condition of chronic scepticism. I have convinced myself by 30 years of research and experiment of the truth of a

* We regret we cannot agree with "Sepharial" in this view. In our issue of May 1910, we have fully expressed our conviction with the experimental basis of Hindu astrology, from first-hand knowledge of its dicta, both in theory and practice. It is also abundantly clear that the ancient Ṛishis who formulated the astrological canons in India, had other sources of interpreting the planetary and stellar influences than those of physical empirics. Till "Sepharial" is well-grounded in the right principles and methods of Hindu Astrology, of which we do not find much evidence in his book, "A New Manual of Astrology", we shall not be prepared to treat his reflections as of any value. He has fantastic ideas about the question of "House-Division" as it is treated in the *Bṛihat-Pārāśara-Horā*; he has totally neglected the various sub-divisions of the zodiac recognised by Hindu astrologers, the signatures of the ecliptic-degrees and their sub-divisions, the special rules of judging the configurations of planets and stars, both with reference to aspects and bare situations, by sign, house and secondary influence, and many an other point of importance. And it is not possible that he would know the true principles of the Hindu science of prediction, by merely reading the Sanskrit books with the help of a 'qualified Śāstrī', since the bulk of the Hindu astrologers are charlatans and by no means accomplished students of the science. Further, the classical astrological works in Sanskrit are, like those on Yoga, purposely crammed with blinds, and unless the disciple gets under a competent *guru*, he has no means of having the veil lifted for him. To illustrate our statement by an instance, we may take up the case of Varāha-Mihira's Bṛihat-Jātaka (or even his Laghu-Jātaka). As the arrangement of the ślokas stand at present, the books bear the same relation to the real sequence of the texts and topical order (which is kept thoroughly hidden), as the aphorisms in Bhaṭṭoji-Dikshit's Siddhānta-kaumudī bear to their arrangement and grouping in Pāṇini's Ashṭādhyāyī. It will be enough if, for the present, we point out that the published translations of Varāha-Mihira's astrological works can never help the uninstructed learner, and that, till the clue is obtained at the hands of an adequate *guru*, the student's progress in Hindu astrology will be of an illusory character. We hope to supply the much-desired key very soon, though we had considerable trouble in getting at it. It may perhaps be a greater surprise to "Sepharial" to know that, as an astrologer, Varāha-Mihira was a follower of the Sāyana system.—*Ed. L. T.*

large section of the occult arts and sciences, including in the foremost place, astrology. Now I am bound to say, as a matter of personal experience, that there is a very large body of Hindu Astrology which cannot stand the test of experimental application*. I must also say that the astronomical basis of the science

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* From this opinion we totally dissent. This sort of vague generalisation is hardly of any utility. We would ask "Sepharial" to deal solidly with this matter by a careful practical reference to the works he may be thinking of, and not merely indulge in a theoretical bandying of words which can never settle anything. Let him cite chapter and verse of an authoritative Hindu astrological text-book, side by side with half-a-dozen genitures, and draw his conclusions. We shall then have an opportunity of pointing out to him how or where the error of judgment creeps in. The more modern of Sanskrit astrological treatises are mainly crude rehashes of the ancient writings, though jumbled up with some exotic additions of dubious value, imported, for the most part, from mediæval Arabian sources. We are prepared to throw open our columns for enabling "Sepharial" to work out the following horoscopes on Hindu, as also, if he pleases, on European lines:—

(1) Kaiser Wilhem II, born 27th January 1859, 3 p.m., Berlin. (This nativity is worked out by "Sepharial" on p. 140 of the *New Manual*, in the course of which he has fallen into serious mistakes in judging 'destiny' after *modern* European canons).

(2) King George V, born 3rd June 1865, 1-18 a.m., London.

(3) Mikado Mutsu Hito, born 3rd November 1852, 5-46 a.m., 35° N., 135° E.

(4) Mr. A., born 16th July 1848, 10-13 a.m., 10° 21′ N., 79° 53′ E.

(5) Mr. B., born 16th December 1881, 1-29 a.m., 11° 2′ N., 76° 55′ E. and

(6) Mr. C., born 28th September 1860, 6-20 p.m., 16° 32′ N., 80° 41′ E.

The so-called reading of 'character', which is now palmed off as a phase of esoteric astrology and with which many an astrologer in the West 'pads' his delineations, is a convenient way of throwing dust in the eyes of the innocent folk, and screening from them his ignorance of temporal 'destiny'. Character-reading admits of a large amount of conscious imposition on the part of the commercially-inclined artist, which cannot, however, be usually detected by his client, as the latter is an ill-trained, if not an untrained student, as a rule. Some of the big-looking tomes on

is in a hopeless muddle in many parts of the Peninsula*. Out of nine different tests as to the Moon's true position at a certain point of time, two only were in agreement†. I made a number of enquiries to try to establish the exact time of the sun's entry into *Mesham*, but all were guided by the almanacs and of course the Nautical Almanac does not help us since it refers only to the equinox. This brings me to the point of the value of

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astrology, published of recent years in the West, are full of long-winded inanities, and their substance will bear easy compression within the modest limits of a pocket-volume. Such drivelling twaddle cannot be found in any Hindu astrological work. But the Hindu ideal of a repertory of useful and pointed information, is, for instance, realised only in such Western works as 'Astronomy and Elementary Philosophy of Placidus de Titus', 'De Astrologia of Robert Flůdd', 'La Lumière Astrale by Jean Mavéric' and the like.—*Ed. L. T.*

* This is quite true not only of the Peninsular India, but also of India as a whole, and, what is worse, of Europe and America. In India, there are any amount of "fortune-telling" quacks who pass for sound "astrologers". But these are not the samples which "Sepharial" should have taken into his thoughtful consideration. The ordinary compilers of Hindu ephimerides are not well posted up in the Siddhānta (astronomy) and Goḷa-nyāya (spherics), but we have already, in our article of May 1910, referred "Sepharial" to the right publications in the line, and he is needlessly troubling himself. The name of Mahāmahopādhyāya Paṇḍit Sudhākara Dvivedī, B.A., C.I.E., Professor of Astronomy, Sanskrit College, Benares, is well-known as one of the best extant authorities on the subject of Hindu Astronomy. Robert Sewell and Śaṅkar Bālakṛishṇa Dīkshits' "The Indian Calendar" and many of Dr. Hermann Jacobi's and the late Dr. F. Kielhorn's papers can be profitably studied by 'Sepharial' in this connexion. He may also read Mr. L. D. Svāmikkaṇṇu's paper on 'The Indian Calendar' in our issue of May 1910. Yet, it cannot be too strongly impressed on the attention of "Sepharial" that the large number of ephimerides published in India, are of precious little use to the student of Hindu Astrology, since their object is to regulate the fasts, feasts and ceremonies of the average Hindu, and not to furnish correct elements for the construction of the horoscopic speculum.—*Ed. L. T.*

† This is merely beating in the air. We want the exact facts and figures to be able to offer our comments. What were the 'nine different tests' and the two that agreed?—*Ed. L. T.*

ayanâmśa. I take Varāhamihira's statement of the coincidence of the solstice with the first point of *Kaṭakam* on its face value. It is either right or wrong. I am of opinion that it is quite right and that Varâhamihira followed his own "*Samhitâ*" method of determining the solar position i.e., by use of the meridian line at mid-night and an applied equation of the sun's motion for 12 hours. At all events I have tested a number of progressive values from 18° to 20° for the year 1864 at Vernal Equinox, and the daśas, antaras and antarāntaras agree throughout with my life-experience on the basis that the Epoch was 498 A.D., and the mean precession $50\frac{1}{3}''$ per year*.

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* Sepharial's experimental determination of the value of the *ayanâmśa* was thus tested with reference to his year of birth and, hence, his nativity. But the testing had for its help only the Vimśottarī-daśā-system, and was ostensibly not confirmed in the light of the results yielded by other Hindu systems of "directing". We know also that he went wrong in the horoscope of the late Queen Victoria, in regard to the fixing of her *terminus vitae* (p. 86 of his Mylapore "Lectures on Astrology", Madras, 1893; *Modern Astrology*, Old Series, Vol. I, pp. 77 and 130). A Hindu Astrologer's opinion at the time seems to have been that "Sepharial" went wrong in his prediction, because the ayanāmśa-value assumed by him, happened to be erroneous. All we can say with reference to his present averment, is we do not exclusively pin our faith to the Vimśottarī-daśā-system, but, since the principle on which it is based is, in the main, one of recurrent influence in a cycle, with sub-influences within influences and sub-cycles within cycles, the whole operative like clock-work, in tune with the planetary configurations in the radix, an accidental coincidence of his life-history with his assumed ayanāmśa-value is quite possible, though not, perhaps, very probable; for, it remains to be seen how he has interpreted the influences of planetary aspects (which, in Hindu Astrology, have a most direct bearing on the 'houses' ruled by the related planets in a given geniture), especially when we know that the system of "house-division" which he expounds in his 'New Manual', has no foundation in Hindu astrological literature; and it must also be known how the planetary positions were judged, with reference to sign, house, secondary influence and stellar proximity. In any case, he will be welcome to work out his horoscope in the pages of our Journal, and we shall be only too pleased to render him every assistance in our power, to make the system of Hindu prediction plain to him. In the meantime,

As to the *sûkshma* and *prâṇa daśas* I have had no possible means of applying them to my experience, but the calculation of them is not a difficult matter, and all else that is needed is a consistent diary, and I have always been too busy to keep one.

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we may invite his attention to the ayanāṁśa-value we have indicated in our last reply to him in this Journal, and to the circumstance that there is absolutely nothing in the writings of Varāha-Mihira pointing out definitely what constitutes the starting-point of the Nirayana-bhagaṇa (=sidereal zodiac). Varāha-Mihira's greatest astronomical work is Pañcha-Siddhāntikā, to which "Sepharial" may refer and satisfy himself, as it has, fortunately for English astrologers, been translated into English by G. Thibaut and Sudhākara Dvivedi. From the chapters on the Sūrya-Siddhānta in the Pañcha-Siddhāntikā, it is clear that Varāha-Mihira considers the year 427 Śaka (=505 A.D.) as "the epoch of his karaṇa grantha from which all the astronomical calculations have to start; for all the kshepa quantities involved in the different rules, given in those chapters for finding the mean places of sun, moon and planets, can be accounted for satisfactorily on that basis"; but this epoch 505 A.D. has solely to do with *ahargaṇa* and nothing altogether with the coincidence of the equinoctial point with the first point of the stellar zodiac. And if the yoga-tāra(=junction-star) Revati should be identified with Zeta Pisicum, 572 A.D. would be the year of coincidence of the vernal equinox with the first point of the stellar zodiac; but, if the longitude of that star should be taken as 359° 50′ (and not as zero), the year of coincidence would be 560 A.D; while, if we compare the longitudes assigned to the junction-stars of all the 27 Nakshatras in the Sūrya-Siddhānta with their actual longitudes in 560 A.D., we are led to the conclusion that the year of coincidence must have been 490 A.D. In this nexus of confusion, the safest thing will be to identify the true longitude (not merely the *dhruvaka* which is only 'polar longitude') of yoga-tāra Revati, first and foremost, and, then, proceed to determine the date of the exact coincidence of the stellar and equinoctial zodiacs. In our present state of benighted ignorance, the only way in which we can achieve the above for, at any rate, the purposes of astrology, will be by the empirical or experimental method, as we pointed out in our previous reply. We may also refer "Sepharial", in this connexion, to the remarks of the late Mr. N. Chidambaram Aiyar in the "Introduction" to his Translation of Varāha Mihira's *Bṛihat-Samhitā* (Madura, 1884), in the course of which he says that, tested by the genethliacal delineations of Satyāchārya's *Dhruva-Nāḍi*, it becomes necessary to refer the year of coincidence to 416 A.D.—*Ed. L. T.*

I am thoroughly in agreement with you when you say, "The only way to settle this question of the value of the ayanāmŝa, for astrological purposes, is through the employment of the empirical or experimental method". This is the only method I should be prepared to regard without suspicion and it is the only method I have myself employed. What you have written is valuable to me, but you do me an unconscious injustice when you cite Varâhamihira as my favourite author. I have no favourites. Something can be learned from all, and in this category I most willingly include yourself *.

Yours truly,

SEPHARIAL.

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* We have not thought it necessary to be mealy-mouthed in the course of our general comments, as we have very good reasons to believe that our respected friend "Sepharial" is not likely to mistake the spirit in which they are offered.—*Ed. L. T.*

The shining light and the glorious life of the spirit is, of itself, bliss-instilling and knowledge-revealing. This side of life is but one glimpse. It is but a shadow, even as all things that are partial are shadows. The spiritual form of life is beyond the touch of physical form. Not that the latter is defiled, but that the former is exalted. Incomparable, inexpressible, divine, effulgent, undying and undecaying is that supreme life of which the individual soul is an image. At the most, man, the physical man, is not the real and spiritual self. That higher self, the spiritual self, the divine self is the source of whatever life and truth and joy manifest in the nature of man.

—W. W. KENILWORTH in *The Psychic.*

THE ŚAIVA-SIDDHĀNTA*.

THE subject to which I have the honour of inviting your attention to-day is one of such vastness, and its issues are of such immense importance in the history of both ancient and modern Indian religion and theology, that I tremble at my own temerity in raising it to-day, and feel constrained to ask in advance your indulgence for the necessarily superficial manner in which I must treat it. I shall endeavour to lay before you first a brief sketch of the Śaiva Siddhāntam, the system of theology which expresses the religious and philosophical ideals of the great majority of the Tamils in India and Ceylon and of a considerable number of their Drāvidian neighbours; and this system I will try to trace to its origins and to connect with the ancient speculative movement which has for its literary monument the Sanskrit Upanishads.

The Śaiva Siddhāntam has been greatly neglected by European scholars. Many years ago the Rev. Mr. Hoisington published a few papers and translations, and the Rev. Mr. Foulkes and M. Vinson have since contributed their mites. The late Dr. Pope gave a rendering of some extracts in the introduction to his edition of the Tiru-vāchakam, and some useful material has been published by Hindu writers in the Siddhānta-dīpikā in Madras. But no serious attempt has been made by Europeans to trace the broad outlines of the system, to mark its points of agreement and disagreement with other and more familiar schools of Hindu thought, and to trace it back to its origins. The present paper aims at being suggestive rather than dogmatic; and I shall be amply repaid if it should contribute a little to future studies.

* This is the paper of Dr. L. D. Barnett's which we reviewed in our editorial of June 1910, and which he has since contributed specially to our pages.—*Ed. L.T.*

The Siddhāntam is summed up in the Sanskrit formula *pati-paśu-pāśa*, i.e. (1) the Lord, literally the master of the herd, who is the Supreme Śiva, (2) the cattle of the herd, who are the aggregate of souls bound in the cycle of repeated birth and death, and (3) the bond, that is, the material influences which keep the souls bound in the series of transmigration and hold them back from their natural union with Śiva. It would be more exact to define it as a system of four terms, which ultimately are reducible to two. These are (1) Supreme Śiva, (2) His *Śakti* or Power, (3) Souls, and (4) Māyā or Matter, of which the first three are really one, so that existence in the last resort consists of two entities, Śiva and Māyā.

The Supreme Śiva is transcendent or absolute Being, existing in inseparable union with His Śaktis or Powers, which in their highest forms are the principles of Thought, Bliss, Will, Knowledge, and Action. These Powers are the instrumental causes by means of which He creates from Himself in the exercise of His own free will and pleasure a finite world of souls, subjects of thought which, though transcendentally identical with Him, are phenomenally unconscious of Him. The higher order of these souls, the *vijñānākalas*, are associated only with the higher or pure form of Māyā, and possess only one impurity, the *āṇava mala* or illusion of differentiation in the Supreme unity of Being. The lower orders, *pralayākalas* and *sakalas*, are associated and conditioned with gross Māyā; the former, in addition to the illusion of differentiation, have the impurity of *karma*, i.e., they are moved by finite desires to works, which consequently influence their successive incarnations; and the *sakalas* suffer from a third impurity, that called *māyīya*, which arises from the presence in them of the material body. Māyā is thus the material cause of the finite world.

Existence is divided into a series of planes, graduated in order of their spirituality, to which correspond the 36 Tattvas or elements. Highest of all states is the 36th Tattva, the Nāda or Śiva-tattva, in which the Supreme, the absolute Thought,

dwells with His cosmic Powers or Šaktis suspended in their operation. This corresponds to the periods of cosmic dissolution after the *pralaya* or cataclysm at the end of each epoch, during which nothing exists but inchoate Māyā, the Supreme Šiva, and the souls crystallised out of His essence, which are doomed to expiate in finite experiences their works throughout each epoch, and in the intervals lie dormant. The next four planes are those of the Šakti-tattva, Sadāšiva-tattva, Īšvara-tattva, and Pure Knowledge-tattva, which arise in accordance with the relative predominance of the Šaktis in the Divine Idea. These 5 conditions are the "Pure Tattvas" or planes of complete spirituality. The subjects of thought inhabiting them are under the influence of only one impurity, the *āṇava mala* or illusion of differentiation in being, by which they are separated in consciousness from the Supreme Šiva; they are bodied of "Pure Māyā", or the *Bindu* of Šiva.

The second class is that of subjects of thought bodied of gross Māyā in its higher form, the *pralayākalas*. Their bodies are constituted of the Pañcha-kañchuka or "five-fold vestment", namely the principles of Necessity (*niyati*), Time, Determination (*kalā*), Passion, and finite Knowledge, imposed upon them by Māyā until the cosmic dissolution at the end of each world-epoch. Last is the order of beings like ourselves, the *sakalas* or completely materialised souls, on whom Māyā imposes not only the "five-fold vestment" but likewise the cloak of physical nature, Prakṛiti, which the Šaivas analyse in a manner very similar to that of the Sāṅkhya, ending the series with Earth, the 1st Tattva.

L. D. B.

(To be continued.)

Oh, what a great happiness is it for a soul to be subdued and subject! what great riches is it to be poor! what a great honour to be despised! what a height is it to be beaten down! ....—MICHAEL DE MOLINOS.

A YOGIN IN SAMÂDHI AT NEGAPATAM.

THERE is now lying in the Ardhamaṇṭapam opposite to the Kalpaka-Vinâyakar's shrine in the Temple of Nîlâyatâkshī at Negapatam, a Yogin in Samâdhi who has been more or less continuously in that state of Samâdhi for the past one year and more. Enquiries tend to show that he is a young man much under forty, born of a well-to-do family of Śaiva persuasion in the hamlet of Karuppambalam near Vedâraṇyam. Both his parents are still alive. He was for sometime, we are told, a disciple of one *Têttâkuḍisvâmi*¶, an ascetic of the Alchemical school,* but soon left him in his insatiable quest after the Eternal. He received his *Dîkshâ* and was duly initiated into the mysteries of Yoga.

When he attained to the stage of *Mauna-Dîkshâ*, he had gone twice to Benares, and who knows what inspirations he received from that great and holy centre of spiritual influence, which deservedly enjoys the name of the eternal city, with the eternal Ganges running by its side. Suffice it to say that he returned from his holy pilgrimage a "changed man" who has gained the key to the mysteries of the Higher Religion. He was for two years found to be waiting and watching before the *sannadhi* of the great God at *Tirupperuntuṛai*†, so famous and holy as the place of conversion of that great Saint and National Hero *Śrî Mâṇikkavâchagar*‡. There is no idol in the temple there, but only the *mystic chakra*, the Wheel of the Eternal Law,

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¶ He is also known as Tettākuḍiparadeśi (தேத்தாகுடி பரதேசி)——*Ed. L. T.*

* This is usually known as the Rasāyana or Pārada school, and its greatest exponent is Bhoga-muni.—*Ed. L. T.*

† The modern Āvaḍayārkoil in the Tanjore District.—*Ed L. T.*

‡ In Sanskrit works, the Saint is referred to as Maṇivāchaka.—*Ed. L. T.*

with the mystic symbol of "UNITY" representing the Supreme Šiva and the mysterious Power of Unification,—the Mystic Harmony that reconciles the irreconcilable elements, and produces Heavenly Concord raining ambrosia, representing the *supreme Šakti.* The writer has been privileged to glance at the mantras forming the mystic worship of "the Unity in Variety Ideal" by means of Šiva-chakra and Šrī-chakra in this temple, and to those who have eyes to see and ears to hear, a more edifying and mystically scientific form of Supreme Worship cannot be conceived. The simple but elaborately spiritual worship of the temple consists in methodically going through the whole Process of Evolution from the Beginning to the ultimate merging of the Word (Logos) or Chit-šakti through Umâ, the Vyashṭi-Praṇava, with the four states of consciousness merging in the One All-pervasive Consciousness of the Mahâvâkya, "*Prajñanâm Brahma*".

Into this Eternal, Infinite and All-pervasive Consciousness of Brahm (which, by the way, is not merely the "Cosmic Consciousness" of the American school of New Psychology), merges the conscious entities of "I", "Thou" and "This"—this process of mergence forming the unending theme of the Yajur, Sâma and Atharvaṇa Vedas respectively. In the immortal words of Browning, and according to the teachings of the Fourth Veda which is summed up by the *Mahâvâkya*, "*Ayam âtmâ Brahma*":

> "This world is no blot for us
> Nor blank; It means intensely and means good".

Now the end and aim of a true Yogin's superhuman efforts is summed up in the poet's one sentence,

> "To find its meaning is my meat and drink".

This Yogin now lying in long Samâdhi at Negapatam was evidently determined "to find its meaning", and so he followed the mystic path in his own way.

After two years' expectant waiting and meditation at *Tirupperunturai*, he went to the great shrine of Tyâgarâjar at Tiruvârûr, where the Principle of Sacrifice is deified as the Supreme Ideal to be followed by those who in this life would aspire "to walk with God". There the Initiate's faith and strength of mind was put to the severest test, and he passed through the ordeal, without flinching. His *Dîkshâ of Silence* under any and all circumstances, was tested by some one actually branding him with red-hot cinders, to make him speak. His Mauna-Dîkshā triumphed, and he went to Negapatam to claim his right of admittance into the Inner Court of the Holy Mystery at the hands of the Universal Mother *Nîlâyatâkshî*, Who "directed" him to observe the meaning of the symbol of *Kalpaka Vinâyaka*. He went, he saw, he fell in Samâdhi and he conquered. He has evidently attained to *kâya-siddhi* as a *sâdhanam*; and letting his body look after its own wants in its own heaven-ordained mystery, he attained to "*kēvala kumbaka*", which is "success in Prâṇâyâma", and for the last "one year and a half" he is giving himself up wholly and entirely, in what the scientists would call a "state of breathless attention", to witnessing the Power of Intelligence, disrobing itself of its various *upâdhis*, which "veil upon veil", covered its workings and distorted them to the eye of Man, with unending vistas of delusive appearances which is the cause of all his woes, and the outcome of his bondage to the flesh. Of the milestones marking this path of redemption, which is technically called "the Path of Yoga", I propose to speak seperately under that head. In the words of Mr. J. N. Farquhar of the Y. M. C. A. of Calcutta, the ascetic practice of Yoga "is no dilettante toying with a pretty thought, but has worked itself out in heroic efforts at self-renunciation", of which the Negapatam Yogin's case, furnishes but an insignificantly small instance, compared with the great achievements of the eternal heroes of our land.

"The Negapatam Yogi"—Where He is!

(Some Mile-stones in the Path of Yoga.)

THE FIRST MILE-STONE IN THE PATH OF YOGA.

In my last, giving particulars of "the Negapatam Yogi," whose long *samâdhi* in a public place, is creating the greatest wonder and highest sensation throughout the country, I said, using the words of Mr. J. N. Farquhar of the Y. M. C. A., Calcutta, that "we know sufficient" of the principles underlying the ascetic practice of Yoga, which is "*no dilettante toying with a pretty thought, but has worked itself out in heroic efforts at self-renunciation!*". I shall now proceed to mark some of the mile-stones in the path of Yoga. And in doing so, I will necessarily have to be impersonal, for "the thousands of nameless men" who "have lived the life and formed their own practice in the silence", care not to reveal the secrets of the paths to all and sundry who may choose to be inquisitive about them, or even enquire and seek them with diligence. It is not enough that you seek the truth; but you must have acquired the *qualification to seek*. Śrî-Śaṅkara makes "*the sâdhana-chatushṭaya*" the indispensable minimum qualification for an inquirer after the True Path. *Śrî-Sadâśiva-yogîndra* equally prescribes four indispensable qualifications for the novitiate who would seek initiation into the mysteries of Yoga. These are:—

(i) *Dhyânam*, the power to abstract the mind and *think*. The *Śruti* defines *dhyânam* as "*nirvishayam manaḥ* *". This abstraction of the mind from concrete objects is impossible to any one who is saturated with *the thought of* "*dehôham*" and who consciously and unconsciously identifies oneself with the physical vesture known as the body.

*This definition occurs in the Skandopanishat, *v.* 11. The verse is this:—

अभेददर्शनं ज्ञानं ध्यानं निर्विषयं मनः ।
स्नानं मनोमलत्यागः शौचं इन्द्रियनिग्रहः ॥—*Ed. L. T.*

(ii) The next qualification is *Devotion* to the subject of thought. This is no easy thing unless the thinker is attracted by the *charm* and beauty of an Ideal that arrests his attention from everything else, including his own body and mind, and holds him continuously attracted towards it, like the North Pole attracting the magnetic needle, so that he cannot help thinking of it and pining after its realisation. Such an Ideal can be presented only by a *Guru* who has studied the *Šishya* through and through, and this fact is emphasised by *Šrî-Sadâšiva-yogîndra* at every turn.

(iii) The third qualification is *Knowledge* of Ideal-Building i.e., the component parts that go to build up an attractive and complete Ideal as a Whole. Without this Knowledge, the novitiate's power to think in the abstract, and his devotion to an idea will degenerate into mental aberrations, causing a lot of trouble which none but a spiritual *Guru* may be able to heal, and that too if the mental aberrations have not made a way and cut a groove for themselves, and become settled thoughts.

(iv) The fourth qualification is *the Power to remain constant* to one's own inward thought. This, in the language of Psychology, is called "*Resolution*", but it is quite a different thing from the "resolutions" that conventions, congresses and conferences are in the habit of making, and passing nowadays. It is a *religious vow* which binds the man in thought, word and deed, entering every inch of his being, and influencing him through and through for all time, until the mental affirmation made by him becomes an accomplished fact. It is the "MENTAL RESOLVE" to be constant and faithful to the Ideal, through weal or woe, and through good report and bad report, for better or for worse! There is absolutely no absolution from a vow once taken. Once it is taken, it must be realised in every phase and aspect of it. It involves a life of self-dedication, the living the life of discipline through every nerve and fibre of your heart, flesh, bone and muscle.

These four indispensable qualifications duly and faithfully cultivated and successfully achieved to such a degree as to make

them natural accomplishments, prepare the *novitiate* to approach the inner court and look at "*the Veil of Isis*". He must now worship the Ideal itself, "in spirit and in truth", i.e., by *antar-pûjaḥ.** The Lord *Sadâšiva-yogîndra* says that he who is not able to worship the Ideal in spirit and in truth is no MAN. He is but a cow i.e., an animal-man. Jesus Christ has said the samething; for, he insists on God being worshipped in spirit and in truth. He who has not attained to the stage of the "Thinking Man" is no Man at all, but only a COW or sheep (Pašu†) who is destined to be born again and again, and die every time he is born. For him, there is no release from the whirl of birth and death!

This is the First Mile-Stone in the Noble Path of Yoga, which every aspirant, after the Royal Science (*Râja-Vidyâ*) of Yoga, should trudge on, and reach; and there is no escaping it.

THE SECOND MILE-STONE IN THE PATH OF YOGA.

The next Mile-Stone marks the stage where the weary pilgrim, way-worn and foot-sore, espies the *Oasis* in the desert-sands of Time and Space, which inspires him with hope, and stimulates his drooping spirits with Faith and Courage. The *Oasis* is the distant view of the Ideal in outline, the outstretching of the Guiding-Hand of Providence, that beckons him, from afar, to strive on and stop not, saying within his brave heart, the oft-repeated exhortation "Awake, Arise and stop not till the Goal is reached!" ¶

Here, at the end of the second mile-stone, the thinking man who has learned to worship the Ideal he lives in spirit and in truth, finds it clothed in the form he thinks, and meeting and greeting him in person, to give him the helping-hand that he so much needs, and longs after. The *Guru* appears now and here,

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* The correct Sanskrit phrasing should be either Antaḥpūjā or Āntarapūjā.—*Ed. L. T.*

† 'Pašu' means literally 'a tethered beast' and figuratively 'the corruption-bound soul'—*Ed. L. T.*

¶ The exhortation occurs in the Yājurvedīya-Kāṭhaka-Upanishat, iii, 14; the translation alters the order of the injuctions.—*Ed. L. T.*

it may be in vision, or it may be in name and form and flesh as the thinker has been longing after to see, and seconds his efforts, describing to him the glory of the Ideal that he has been vaguely thinking after, and hazily building with love and hope and fear and trepidation! For, hitherto, he has been building only with Hope and Faith! He has yet to learn that Love which endures to the end, and transcends time and space and the limits of causation.

The *Guru* here takes the novitiate in hand, describes to him in the clear light of reason the glory of the Promised Land (*Yoga-Bhûmikâs*) and prepares him therefor, by testing his powers, his constancy, and, last but not the least of all, his moral stamina, by a series of disciplinary exercises which, yield to him immediate results. Herein comes the Yogic powers or *Siddhis*, which have in them the power to make or mar the greatest and most ardent *tapasvin*, just as he resists or yields to their bewitching temptations! Resist them and they become powerless, yielding all their strength and power to you, merging themselves in you, and becoming part of you as their conqueror. Yield to their temptations, and they lead you on and on, through hills and dales and woods and goods that reveal themselves to your wondering gaze and tickle your sense of pride, while binding your spirit like 'Asmodeus with the sacred fire' to the rock of Phenomenal Existence! He who meets not with the *Guru* at this second-mile stone is a lost man, who must beat about the bush in the astral plane, and, Leadbeater-like*, lead a life of pleasure and pain in the Astral World! Far, far is he from the true goal, and much and weary are the wanderings of his soul from birth to birth; for, the pleasures and adventures of the Astral world are more tempting, and the sowings therein yield a quick and abundant harvest that is not as quickly reaped and consumed! For, here, the tares and wheat grow in such promiscuous mingling that there is no separating them, until they are

* I am using the name in quite an innocent and entirely inoffensive sense, as his name has become a by-word with newspaper readers for Astral light and learning.

harvested together, and *then* the task of seperating them is not so easy, for, the poor confused soul cannot easily distinguish the grains of wheat from the seeds of the tares! Thus the soul reaps and sows a mixed seed of wheat and tares which again grow together, and the process goes on *ad infinitum*, prolonging the way, and leading the wandering soul through by-paths and lanes and crooked ways that take you round and round a labyrinthian maze, without bringing you a jot nearer the Goal, thus arresting your spiritual progress, and prolonging the series of births and deaths, to an endless extent!

Hence is the necessity and warning which the Lord *Sadāśiva-yogīndra* utters at every turn, that the *Guru's Grace* is essential and indispensable for the novitiate who would walk the straight and narrow "Razor-edge path" of Yoga, without coming to harm. For, here, occur the parting of the ways into Black Magic and White Magic, and none but the *Guru* can lead a soul aright and free from danger, at this most critical stage! Here I shall stop for a moment, just intimating that our Negapatam Yogi has passed far beyond these two early stages of the Path; and let the over-strained reader have breathing-time, to collect his thoughts and gather up his attention, once again, to *concentration-point*, before entering on THE THIRD MILE-STONE IN THE PATH OF YOGA.

(BRIEF SUMMARY OF THE PATH TRAVERSED BEFORE.)

The first mile-stone in the Path of Yoga determined the *man*, the *thinker*; the second mile-stone determined the *ideal* he is aspiring after, and which he is to realise, through the medium of the *Guru*. The *Guru* is absolutely necessary for the right guidance and safe progress of the aspirant towards the Goal, even as the matrix of the mother is absolutely necessary for the descending spirit, to materialise itself into a living organism. Now I ask my readers to give their *full and undivided attention*, as I trace the *Path of Light* beyond the second mile-stone.

C. V. S.

(To be continued.)

THE ĀDHĀRAS AND THE KUṆḌALINĪ

OR

FORCE CENTRES AND THE SERPENT-FIRE.

(Continued from page 16 of No. 1, Vol. XI.)

This serpent-fire may be taken as the lower end of another of His streams, the physical-plane manifestation of another of the manifold aspects of His power. Like vitality, it exists on all planes of which we know anything; but it is the expression of it in etheric matter with which we have to do. It is not convertible into either vitality or electricity, and does not seem to be affected in any way by either. I have seen as much as a million and a quarter volts of electricity put into a human body, so that when the man held out his arm towards the wall huge flames rushed out from his fingers, yet he felt nothing unusual, nor was he in the least burnt unless he accidentally touched some external object; but even this enormous display of power had no effect whatever upon the serpent-fire. In *The Voice of the Silence* this force is called "the Fiery Power" and "the World's Mother". There is much reason for all these strange names, for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent. It is called the World's Mother because through it our various vehicles may be vivified, so that the higher worlds may open before us in succession.

In the body of man its home, as we have said, is at the base of the spine, and for the ordinary person it lies there unawakened, and its very presence unsuspected, during the whole of his life; and it is indeed far better to allow it thus to remain dormant until the man has made definite moral development, until his will is strong enough to control it and his thoughts pure enough to enable him to face its awakening without injury. No one should experiment with it without

definite instruction from a teacher who thoroughly understands the subject, for the dangers connected with it are very real and terribly serious. Some of them are purely physical. Its uncontrolled movement often produces intense physical pain, and it may very readily tear tissues and even destroy physical life. This, however, is the least of the evils of which it is capable, for it may do permanent injury to vehicles higher than the physical.

One very common effect of rousing it prematurely is that it rushes downwards in the body instead of upwards, and thus excites the most undesirable passions—excites them and intensifies their effects to such a degree that it becomes absolutely impossible for the man to resist them, because a force has been brought into play in whose presence he is as helpless as a swimmer before the jaws of a shark. Such men become satyrs, monsters of depravity, because they are in the grasp of a force which is out of all proportion to the ordinary human power of resistance. They may probably gain certain supernormal powers, but these would be such as would bring them into touch with a lower order of evolution with which humanity is intended to hold no commerce, and to escape from its awful thraldom may take them more than one incarnation. There is a school of black magic which purposely uses this power in this way, in order that through it may be vivified those lower force-centres which are never used by the followers of the Good Law.

Even apart from this greatest of its dangers its premature unfoldment has many other unpleasant possibilities. It intensifies everything in the man's nature, and it reaches the lower and evil qualities more readily than the good. In the mental body, for example, ambition is very readily aroused, and soon swells to an incredibly inordinate degree. It would be likely to bring with it a great intensification of the power of intellect, but at the same time it would produce abnormal and satanic pride, such as is quite inconceivable to the ordinary man. It is not wise for a man to think that he is prepared to cope with any

force that may arise within his body; this is no ordinary force, but something resistless. Assuredly no uninstructed man should ever try to awaken it, and if such an one finds that it has been aroused by accident he should at once consult some one who fully understands these matters.

It may be noticed that I have specially and intentionally refrained from explaining how this arousing is to be done, or mentioning the order in which the force (when aroused) should be passed through these various centres, for, that should by no means be attempted except at the express suggestion of a Master, who will watch over His pupil during the various stages of the experiment. I most solemnly warn all students against making any effort whatever in the direction of awakening these tremendous forces except under such qualified tuition, for I have myself seen many cases of the terrible effects which follow from ignorant and ill-advised meddling with these very serious matters. This force is a tremendous reality, one of the great basic facts of Nature, and most emphatically it is not a thing to be played with, or to be lightly taken in hand, for to experiment with it without understanding it, is far more dangerous than it would be for a child to play with nitro-glycerine. As is very truly said in the *Haṭhayogapradīpikā*: "It gives liberation to Yogīs and bondage to fools". (iii. 107.)

In matters such as these, students so often seem to think that some special exception to the laws of Nature will be made in their case, that some special intervention of Providence will save them from the consequences of their folly. Assuredly nothing of that sort will happen, and the man who wantonly provokes an explosion is quite likely to become its first victim. It would save much trouble and disappointment if students could be induced to understand that in all matters connected with occultism we mean just exactly and literally what we say, and that it is applicable in every case without exception. For there is no such thing as favoritism in the working of the great Laws of the Universe. Everybody wants to try all possible

experiments; everybody is convinced that he is quite ready for the highest possible teaching and for any sort of development, and no one is willing to work patiently along at the improvement of character, and to devote his time and his energies to doing something useful for the work of the Society, waiting for all these other things until a Master shall announce that he is ready for them. The old aphorism still remains true: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you".

There are some cases in which the fire wakes spontaneously, so that a dull glow is felt; it may even begin to move of itself, though this is rare. In this latter case it would be likely to cause great pain, as, since the passages are not prepared for it, it would have to clear its way by actually burning up a great deal of etheric dross—a process that cannot but engender suffering. When it thus awakes of itself or is accidentally aroused, it usually tries to rush up the interior of the spine, instead of following the spiral course into which the occultist is trained to guide it. If it be possible, the will should be set in motion to arrest its onward rush, but if that proves to be impossible (as is most likely) no alarm need be felt. It will probably rush out through the head and escape into the surrounding atmosphere, and it is likely that no harm will result beyond a slight weakening. Nothing worse than a temporary loss of consciousness need be apprehended. The really appalling dangers are connected not with its upward rush, but with the possibility of its turning downwards and inwards.

(To be continued.)

C. W. L.

No man really owns anything; all he has is merely the trouble of maintaining what he thinks is in his possession. Still he possesses nothing, since in his fading away that which seemed *his* possession remains and passes into other hands to be maintained, while he himself has not anything but his own entity.—Sermonettes in *Mazdaznan.*

THE SPIRIT OF BUDDHISM.

WERE I obliged to give an approximate definition of Buddhism in one sentence, I should say that it is the religion of deliverance from evil by enlightenment.

In his *Ethic of Freethought* Prof. Karl Pearson writes:

"Without sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a god can man advance towards righteousness? Yes, replies Gautama; these ends can be attained, by *knowledge*. Knowledge alone is the key to the higher path; the one thing worth pursuing in life. * * * Knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world."

Buddhism teaches that the universe is of one essence, developing to one end, according to one law.

Buddhism asserts the truth of the transciency of all there is, which Huxley expresses thus [Evolution and Ethics]:

"In the whole universe there is nothing permanent, no eternal substance either of mind or matter."

Heraclitus expresses the truth in these words:

"Everything throughout the universe is in constant flux, and nothing permanent but in transition from being to nothing, and from nothing to being, from life to death and from death to life, that nothing is, that everything becomes, that the truth of being is becoming, that no one, nothing is exempt from this law, the law symbolised by the fable of the Phœnix in the fire."

Buddhism enunciates the truth thus: There is no Individuality without a Putting Together, no Putting Together without a Becoming, no Becoming without a Becoming Different, and no Becoming Different without a Dissolution.

Buddhism casts out the delusion of a metaphysical ego and upholds the existence of the feeling, thinking, aspiring soul—called mind—born of contact between sense and object.

When you say *It rains,* yon do not separate *It* from *rains* —you speak only of *raining*. Just so, in thinking, feeling, aspiring, there is no separate entity that thinks, feels, aspires.

This "I", this my personality, is born of a cause which is transient, and so there is nothing eternal in it—no persisting soul. Man is but an aggregation of form, sensation, perception, discrimination, and consciousness. And when death strikes down the present personality naught remains but the causes generated, which can be negatived by their logical consequences. The force set in motion, in life, cannot lie fallow—it must fructify. No energy is lost—no deed is lost. Not an act, not a word, not a thought of ours, can be lost and wasted in space.

Thus John (now Lord) Morley [Critical Miscellanies]:

"When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social disservice remain, like the unending stream of one of nature's forces. The thought that this is so, may well lighten the poor perplexities of our daily life, and even soothe the pang of its calamities; it lifts us from our feet as on wings, opening a larger meaning to our private toil and a higher purpose to our public endeavour; makes the morning as we awake to its welcome, and the evening like soft garment as it wraps us about; it nerves our arms with boldness against oppression and injustice, and strengthens our voice with deeper accents against falsehood, while we are yet in the full noon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the Valley of Darkness".

Buddhism recognises the fact of Sorrow. Misery has been the constant mate of the human race.

There is sorrow in birth, in disease, in death, in the separation from the pleasant, in the union with the unpleasant, in the craving for things that cannot be had. Sorrow arises from a morbid cleaving to objects. Sorrow ends if the fires of lust

and hate are put out. Self-control, Self-culture and Love of fellow-beings lead to the extinction of Sorrow.

Misery arises from self-seeking. Joy there is where there is a desire for the welfare of others.

With self at his command, with an all-embracing love to one and all, man triumphs in a joyous repose over Sin and Sorrow. What else does man seek? What else can help him to this blissful state?—but a peaceful mind and a loving temper. There can be no higher wisdom than self-control: there can be no higher contemplation than, pervade the four corners of the world with thoughts of love: there can be no deeper faith than a generous mind. Yes, there can be nothing beyond the reach and grasp of Love.

THUS Shelley [The Revolt of Islam]:

> "Reproach not thine own soul, but know thyself,
> Nor hate another's crime, nor loathe thine own.
> It is the dark idolatry of self,
> Which, when our thoughts and actions once are gone,
> Demands that man should weep, and bleed, and groan;
> O vacant expiation! be at rest.—
> The past is Death's, the future is thine own;
> And love and joy can make the foulest breast
> A paradise of flowers, where peace might build her nest".

The Blessed One:

"Self is our error and illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted".

"He who has found there is no I, will let go all the lusts and desires of egotism".

"The attainment of truth is possible only when self is recognised as an illusion. Righteousness can be practised only when we have freed our mind from the passions of egotism. Perfect peace can dwell only when all vanity has disappeared".

"Him I call indeed a Brāḥmaṇa who, though he be guilty of no offence, patiently endures reproaches, bonds and stripes—

who, though he be cursed by the world, yet cherishes no ill-will towards it".

"He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds". Thus you see the Blessed One gives strength and peace to every child of Sorrow.

There is no crime, no mistake—but ignorance. Clear ignorance and grow strong in will—and the sinner dies and the sage is born in you. And the awakened sage brushes aside the sophistry of his little self, and bids all the terrors of life welcome. He is high above all the storms and tempests of life. Abolishing all egotism of self he enjoys Peace Unutterable—he enjoys the beautific Vision of Nirvāṇa.

Let go this mean, miserable care for self. There is no truth, no happiness in—*This is I* and *This is Mine*. Let go the desire to keep yourself separate. Separation involves limitation and limitation means ignorance, and ignorance is pain.

Where there is no idea of *I* and *Mine*—there every care and fear shall have passed away, every shame and ignominy shall have been stripped of their poisonous fangs: there thought would do the bravest, and courage the noblest: there would be the precision of truth, the exactitude of justice and the solicitude of love: there would reign supreme, Dauntless Freedom and Undying Peace.

Here, you see all the treasures of the heart and brain, all the songs of love, and all the trophies of thought.

What more could we desire? And what could be more rational and more conducive to the happiness of the human race?

I have but little to ask. Let me be what I should be—let me strive and realize the best in me—my God—My fairest dreams and hopes of a fuller, freer life—or be Nothing.

A. S. M.

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NAMMĀḶVĀR'S TIRÚ-VIRUTTAM.

(Continued from page 35 of No. 1, Vol. XI.)

DEDICATION.

To

SRĪ-MĀN BHĀSKARA-SETU-PATI,

MAHĀRĀJĀ OF RĀMNĀD.

"Bhakti-krito Janārdanaḥ,"—
"He who *curbs* souls—devoid of Love;
Is bought/won by souls—who bear Him love!"
The present Hymn—show'ng this Great Truth,
Thee, Setu-pati! I inscribe!
Salvation's "Bridge" or "Setu" 's God,—[1]
Who's also "Bhās-kara" as be'ng
The Source of Light and Life to all
Parts of His inf'nite universe;[2]
Him *buy* thou with thy love, thence make
Thy life a comment on thy *name*—
Which is "Lord of Salvation-Bridge
And Source of Light and Life to all"!
Thus, Arjun—"Kešav's *soul*" became;[3]

[1] "Amṛitasyaisha Setuḥ".—Muṇḍakopanishad, 2, 2, 5. The same truth is revealed also in the Chhāndogyopanishad, 8, 4, 1; *id.*, 8, 4, 2; Bṛih. Up., 4, 4, 22 (according to the reckoning in Jacob's book.); Maittri. Up. 7, 7; Kaṭha-Up., 3, 2; Švet.-Up., 6, 19; and a host of other authorities.

[2] "Tasya bhāsā sarvam idam vi-bhāti".—Kaṭha-Up. 5-15; Švet.-Up. 6-14; Muṇḍ.-Up., 2, 2, 10, etc.

[3] "Arjunaḥ Kešavasyātmā".

Pāṇḍavs grew—"Kešav's *vital-airs*".[4]
Thus may'st thou, with thy line, e'er glow!
Thus thee bless I—Šrī-Pārthasār'thi-dās, Madras
By Pārthasār'thi taught to spurn all else as dross!—
This Blessing's date's the Twelfth of Kārtik'-Šuddh,
That is, The Holiest of All our Days,
Come into Th' Holiest of our Cycle-year—[5]
Named "Plava" or "The God-sent Saving Ship"!
"He's but a killer of his soul, who, though endowed
With that (1) chief of organ'sms—called the human frame,
(2) A pearl of rare attainment in organ'sms' seas,
(3) A well-built ship wherewith souls, birth-sea, can safe-
cross,
(4) Piloted as it is by 'Gloom-dispellers' wise,
(5) And, as by fav'rable wind by myself propelled!"
This counsel too of our Lord Kṛishṇa, lay to hear and
Prapanna-Pārijāta, 44;
It, Bhāgavat records, and Varad'-Guru quotes.—
In his 'Saint's Manual'—'Prapanna-Pārijāt'.
"'Gu' is the name to darkness giv'n,
And its dispeller—'ru' is named!
The soul—who darkness doth dispel,
Is, for *that* reason, "Gu-ru' called".
Thee e'er attend the blessings of
Such darkness-clearing Gu-rus Great!

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[4] "Mama Prāṇā(ḥ) hi Pāṇḍavaḥ?" Our Lord and Saviour Šrī-Kṛishṇa's own Speech. [Mahā-Bhārata.]

[5] November, 23, 1901, Kaušika-Dvādašī, the holiest day in our year.

MOTTOES AND TESTIMONIES.

I. (1) Praise of the Seer of our Drāviḍ Veds,
(2) And him who these Veds' whole sense best explained,—
Making e'en us, to borrow Cyprian's happy words,
"An ocean of thought in a drop of language" * see,—
Say'ng, (Cowper-like,) the heart, high lessons gives the head!
And (like Fred'rick the Great and Bacon too,)
Religious truth 's through ardent sermons, better reached,
Than by the reading of elab'rate treatises;
And (as said Milton touching Spenser's works,)
More thought's contained and is imparted in
The pieces short than in the longer works.

[*Cf.* Tyndall's Fragment "On the Scientific Use of the Imagination.]

(1) "Bowing my head with humbleness, I reverence,
The *Vakuḷ* **-decked and Saint-served Feet of our Fam'ly's
First-Sire and Saviour, which *alone* my Elders, as
Mother, sire, beauties, children, wealth and all, e'er prized!"

[—Sage Yāmunāchārya's Hymn of Hymns, *v.* 5.="Mātā, pitā," etc.]

[* Motto on the title page of "Evans's Vintage Gleanings", Second Edition, 1850.]

** Garland made of the flowers of "a beautiful tree commonly called *orbicular*, well known in Bengal by the names of Moulseree and Boulseree". —Dr. Adam Clarke's "Notes on the Gita-Govinda" annexed at the end of the Song of Songs (in his Bible Commentary of 6 royal 8vo. vols.). This word 'vakul' is spelt by Dr. Clarke as "bacul", and bears No. (19) in the list of words explained in these "Notes".

(2) "I humbly bow to that Great Ocean of Blest Speech—
'Blest Liege of th' Iron-Age's Antidote' by name,
E'en beggars of whose school's stray sayings grow—
First 'mong the scholars of all other schools!"

[—The King's Preceptor Kandāḍai Toḻappāchārya's confession, when, with humbled pride, he became a disciple.]

II. "If I had ne'er seen any of the fine works of
Correggio", said Reynolds, "I should ne'er......have remarked
In Nature th' expression,...I,...in...his pieces" "find",
"Or if I had remarked it, I might have thought it
Too diff'cult or impossible to execute".

—Henry Morley's Intro. to Reynolds' *Discourses on Art* (in Cassell's Series), p. 7.

III. "Those who, in things divine, trust to their own sensations and reflections only (as the Brahmos do), and those too, who add to these two sources of knowledge, barely their own judgment of the meaning of the words of a Divine Revelation (as certain unthinking Christians and widow-marrying Indians do), must either be themselves inspired or go astray; for he that has not lived the life of the inspired saints by being subjected to their sole discipline, cannot have the experience requisite to enable him to understand and appreciate their doctrine and aspiration, his inner eye not being aided in its vision, by their spiritual telescope and microscope and their thousand other instruments of observation. Accordingly,

'Look at things with *my* mental sense and ye shall know', said the Greatest of our Āḻvārs or Drāviḍa Saints. In this connection, let every one ponder the following consummate classic observation of Mr. J. S. Mill:—'To find people who believe their religion as a person believes that fire will burn his hand when thrust into it [and be it observed that it is this state of mind that is intended to be secured by the rule of Nididhyāsaṇa or 'walking with the eye of faith',] we must seek them in those oriental countries where Europeans do not

yet predominate, or in the European world when it was still universally Catholic'.—*Three Essays on Religion*, p. 80. All the temporal advantages boasted of by certain unthinking Protestants and by thinkers still more sceptical [such as the new Japanese leaders], cannot in the least atone for the diminution [in the smallest degree—] even by the measure of a 'grain of mustard seed (Luke, 17, 6.)', of that 'faith unto salvation' which has been so vehemently preached [as being capable of working even miracles,] by Christ and other preachers of the like character in Christendom itself. In the same spirit too is J. S. Mill's other consummate observation that a man with a belief, is equal to ninety-nine [he might have said "is more than millions of millions"] who have interests only. Columbus's strength of faith in Astronomical and Geographical Science conquered another temporal world. The like strength of faith at least, if we could bring it to bear on the science of God, will make us masters of every world in God's universe......"—A. Gopālāchārlū's *Devout Benedictions*, p. 1, Note iii.

IV. "I would chiefly recommend" says Sir Joshua Reynolds, one of the greatest of the world's painters, "that an implicit obedience to the rules of art, as established by the great masters, should be exacted from the *young* students. That those models, which have passed through the approbation of ages, should be considered by them as perfect and infallible guides: as subjects for their imitation, not their criticism.

"I am confident that this is the only efficacious method of making a progress in the arts; and that he who sets out with doubting [*Cf.* Gītā, 4—40] will find life finished before he becomes master of the rudiments. For it may be laid down as a maxim, that he who begins by presuming on his own sense (the "pandita-mānin" of Indian Sages) has ended his studies as soon as he has commenced them. Every opportunity, therefore, should be taken to discountenance that false and vulgar opinion that rules are the fetters of genius. They are fetters only to men of no genius [i.e. genuine taste]; as that

armour, which upon the strong becomes an ornament and a defence, upon the weak and misshapen turns into a load, and cripples the body which it was made to protect:—" *Seven Discourses on Art*, Cassell's Edition, p. 16.

"From the remains of the works of the ancients, the modern arts were revived, and it is by their means that they must be restored a second time. However it may mortify our vanity, we must be forced to allow them our masters; and we may venture to prophesy, that when they shall cease to be studied, arts will no longer flourish, and we shall again relapse into barbarism."—*Id.*, p. 138.

"The truths here expressed concerning Art may, with slight adjustment of the way of thought, be applied to Literature or to any exercise of the best powers of mind for shaping the delights that rouse us to the larger sense of life." *Id.* H. Morley's Introduction, p. 5.

' Compare the following expressions of Indian Sages:—

(1) " In Thy world-processes—which constitute Thy play,
Thy Devotees delight as fellow-play'rs to join.
Nay, Thy Commands—through Ved conveyed,
Follow in th 'wake of these souls' wills!"
—(="Tvad-āšritānām", etc.—Sage Yāmunāchārya's Hymn of Hymns, *v.* 20).

(2) " Whate'er in joke such Saints say, will,
As highest Scripture, weighty be".—Jñāna-Sāra, *v.* 40 = Aviḍu Šuruti-yām."

V. Lamenting the extinction of religion in his own country, Professor Tyndall said:—Religion once came from the East, and from the East it must come again [Barrow's History of the Parliament of Religions, end of Pratāp Chandar Mazūmdār's speech].

A. G.

(To be continued.)

Tamil Language—A Phase of its History and an Aspect of its Modern Requirements.*

INDIA[1] is a vast country peopled by different races speaking different languages. It was, even from the earliest times, not free from foreign disturbances and at each period of such disturbances there was an amount of influence brought to bear upon the peoples and their languages. To trace the order in which the several changes took place, is perhaps a difficult task and the difficulty is rendered greater when we see that we have only uncertain and unsafe materials to build any theories upon.

2. Tamiḻ language, has, however, an antiquity not much affected by foreign influences and we have in it a literature which may be called original. The earliest of our Tamiḻ works in exis-

* A paper read by the Hon. Mr. S. R. M. M. Rāmasvāmi Chettiyār, at the Anniversary of the Śaivasamayābhivṛiddhi Sabhā, Palamcottah, on 28th May 1910, and specially contributed to our Journal.—*Ed. L. T.*

[1] This paper is obviously based on the late Mr. V. G. Sūryanārāyaṇa Śāstrī's *History of the Tamil Language* (Madras, 1903), a work of indifferent value, as a product of historic, epigraphic or linguistic research. A recent treatise of much greater scientific utility is "*The Lingustic Survey of India*, Vol. IV, Muṇḍā and Dravidian Languages, compiled and edited by G. A. Grierson, Calcutta, Government Printing Office, 1906, fol., xvi+681 pp., and two plates." The volume was prepared by Mr. Sten Konow, the Director-General of the Archæological Survey of India, and the proofs of the Dravidian part, revised by Mr. V. Veṅkayya, Epigraphist to the Government of Madras. See, in this connexion, Julien Vinson's lucidly-written "Les Etudes Dravidiennes et particulièrement les Etudes Tamoules de 1900 a 1906," *passim*, published in *L'Année Linguistique* publiée sous les auspices de la Société de Philologie, Tome III, 1905-1907, Paris, 1908. It is our intention to translate this exceedingly valuable paper of Julien Vinson's, in some of the future numbers of our Journal, for the benefit of our readers.—*Ed. L. T.*

tence is தொல்காப்பியம்[2]. Its commentator நச்சினார்க்கினியார் says in his commentary that that work was written at the end of the first ஊழி or erosion[3]. According to Professor Elliot there were many erosions and the last of which was about 9000 years ago. Even taking the last erosion (ஊழி) as the basis of calculation the Tamiḻ language must have existed 9000 years ago. If it is as old as 9000 years it must perforce have been an original and independent language as will be noticed later on[4].

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[2] A much earlier work is அகத்தியம் of which only fragments are at present available. For indigenous authorities to say so, see the late Prof. M. Šeshagiri Šāstri's *Tamil Literature* (Madras, 1904), pp. 1 *et seq*; also, chap. viii of Sūryanārāyaṇa Šāstri's *History of the Tamil Language.—Ed. L.T.*

[3] The earliest mention of கடல்கொள்ளல் is to be found in Nakkīrar's இறையனாரகப்பொருளுரை. Others like Nachchinārkkiniyar (in his தொல்காப்பியப் பொருளதிகாரவுரை) and Aḍiyārkkunallār (in his சிலப்பதிகாரவுரை) have merely copied that mention. But whether நக்கீரர் or the later நீலகண்டனார் is the author of the extant இறையனாரகப்பொருளுரை (p. 24 of Šeshagiri Šāstri's *Tamil Literature*) need not here be enquired into, though it has considerable chronological interest. The date of Nakkīrar cannot be earlier than 500 and later than 700 A.C. (cf., p. 359 of the *Light of Truth*, Vol. X.)—*Ed. L. T.*

[4] The assumptions involved in these findings cannot be said to be judicious. The commentator Nachchinārkkiniyar is generally referred to the 13th Century A.C. His statements are shown by Šeshagiri Šāstrī to be considerably open to question, and we cannot take them as anything more than pious fantasies. The existence of the three Saṅghas to which Nīlakaṇṭhanār (600 A. C. or later ?) makes the first mention, cannot be regarded as a proven fact, without irrebuttable archæological or historical authentication. Šeshagiri Šāstrī points out at great length that the Saṅghas were the outcome of the pretty imagination of the mediæval Tamil *literati*, and proves that the only genuine Saṅgha that assembled at Madura was in 470 A.C., and that under Jain auspices (p. 47 of his *Tamil Literature*). Hence, the date of Tṛina-dhūmāgni's Tolkāppiyam (=Skt. Dola-Kāvya) has to be established on independent literary, if not historical, evidence. The weight of scholarly opinion is inclined to refer that work to a period which is not earlier than 100 B.C. According to Nīlakaṇṭhanār, Tolkāppiyam was the additional *lakshaṇa-grantha* of the second *Saṅgha*. In the uncertainty which surrounds Nachchinārkkiniyar's statements, we may, for the present, leave the discussion of ஊழி alone, be it the result of a sudden tidal bore, or other marine phenomenon. The records of the Geological

3. Tamil language has an originality and a singularity of its own and it cannot be classified under the Turanian group particularly where no striking or forcible similarity can be found between them[5]. The distinction between வடமொழி and தென்மொழி

Survey of India do not help us in fixing the exact times of any of the epochal erosions, submergences, upheavals or the like; for palæontological or stratigraphical evidence can only give us approximations of 'periods' 'ages' and 'horizons' (cf., pp. 4 *et seq* of Mr. V. V. Ramaṇan's *On the Non-Marine Mollusca of Madras and its Vicinity*, Madras, 1900) and not actual centuries or years. It has almost been a besetting fashion with ancient Sanskrit works to refer to pralayas, but scholars have rightly treated it as of no value for purposes of definite chronological landmarking. 'Professor Elliot' is an unknown figure in the geological world, and what he means by 'erosions' and how he fixes their dates, will need to be critically examined, before his observations can be accepted by Hindus as, at any rate, safely and scientifically inferential. Yet, we need not trouble here about him, nor about his method of determining the time of "erosion", since we have, for reasons already mentioned, to fix the date of Tolkāppiyam independently of Nachchinārkkiniyar's accounts in his Commentary.—*Ed. L. T.*

[5] Cf., also the late Rev. F. W. Kellett's *Introduction* to the late Mr. V. G. Sūryanārāyaṇa Šāstrī's *History of the Tamil Language* (p. 10): "The origin of Tamil language still remains to be discovered—a secret to reward some scholar patiently treading in the path along which this book points the way". Mr. Kellett, scholar as he was, happened to write in this hopeful vein, as he did not know the subject-matter of Mr. Šāstrī's book. To one that wades through it with a seeking eye, the book has no clear ideas to offer, as regards the basic lingual and linguistic elements of Tamil. But for an idea of the genetic relationship of Tamil we may refer our readers to "*The Languages of India*: being a reprint of the Chapter on Languages contributed by G. A. Grierson to the Report on the Census of India, 1901; Calcutta, 1903". It would appear that the Dravidian family comprises fourteen principal languages, most of which, however, are only to be met with in the various portions of the Peninsular India, the leading exception being Brāhūī which is spoken on the confines of Afghanistan. The more important of these languages are *Telingu*, *Tamil*, *Canara*, *Malayāla* and *Gondi* which are spoken respectively by 20,600,000, 17,500,000, 10,500,000, 6,000,000 and 1,200,000 inhabitants. A good discussion of the affinities of the *Dravidian* with the *Muṇḍā* group of languages, and of the inter-relationships of the languages comprising the *Dravidian*

could have arisen only when there were two languages standing side by side, one in the north and the other in the south, both coming in contact with each other. The following peculiarities among others lend countenance to the position that Tamiḻ must be a language independent of any other[6]:—

(i) In Tamiḻ Grammar, gender and number are treated under one head பால் peculiar to Tamiḻ language alone[7].

(ii) The indications of tense, present, past, and future by the doubling of the root, by affixes and by inter-letter (இடைநிலை) for each tense are other peculiarities not found elsewhere[8].

(iii) Gender in Sanskrit is upon words. Gender upon meaning of words is peculiar to Tamiḻ and not found in Sanskrit. For example கரம் which means hand is of masculine gender.

family, is to be found in the *Revue de Linguistique* (15th July 1907, Vol. 40, pp. 196-199). See also A. Ludwig: *Über die Verbalflexion der Dravidsprachen* (Prague, 1900), and the same scholar's "On a Phonetic peculiarity of Telugu and the term Dravidian" (*Zeitschrift für Kunde des Morgenlandes*, Vol. 18, pp. 132-135), and M. Julien Vinson's *Manuel de la Langue Tamoule* (Paris, 1903), for interesting observations on Tamil philology and its relation to that of the Dravidian family of languages.—*Ed. L. T.*

[6] The distinguishing peculiarities pointed out in this paragraph are also to be found in one form or another in the other Dravidian languages, and, again, in the Mundā family.—*Ed. L. T.*

[7] We do not quite catch our author's meaning. But of this we are quite sure that whatever may be claimed as a close peculiarity of Tamil will equally be shared by the other Dravidian languages. And to say definitely whether the peculiarity contemplated here is also shared by the Indo-European family of languages, we require to have a clearer illustrative exposition of the author's sense.—*Ed. L. T.*

[8] We do not understand our author intelligibly. Whatever it is, the peculiarity is sure to be found in the other Dravidian languages, as well as in the Mundā group, since the latter is agglutinative. But, so far as we know, the law of the reduplication of letters, and of the affixing of tense-terminations, the so-called 'conjugational signs' and initial syllables or letters, in order to mark off sundry verbal paradigms, is a common enough feature in Sanskrit, Latin, Greek, German, Russian, etc.—*Ed. L. T.*

தாரம் which means wife is also masculine, while களத்திரம் which also means wife is of neuter gender[9].

(iv) More than one half of தொல்காப்பியம் deals with பொருளதிகாரம் which is a branch of grammar peculiar to Tamiḷ language and to Tamiḷ language alone[10].

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[9] All the Indo-European languages whether ancient or modern (viz., Sanskrit, Latin, French, German etc.), barring English (which very nearly resembles the Dravidian family in point of vocabular gender-differentation, though decidedly more perfect) and a few others, have, for the sake and convenience of classifying declension-modes, grouped nouns under gender-classes; so much so that 'gender' is the face-lable of the noun, giving a clue to its inflectional idiocyncrasy. It is (to speak philologically) due to a sheer accidence that the three-fold 'gender' is denoted by the attributes, masculine, feminine and neuter; for, one may as well call it positive, negative, and neutral; or cardinal, fixed and mutable; or fiery, airy and watery; as it makes a hair of difference how we call it, so long as we know the *rationale* of the appellations. The Dravidian family has, strictly speaking, no 'gender of words', as it has really no need therefor. It coördinates its so-called 'gender' with the sex of the objects denoted by the words, but even here there is much room for improvement (when compared, e.g., with a language like English) in regard to the 'gender' of the vocables describing the non-human province of the biophoral Nature. But, it should be said to its credit that, viewed from its own stand-point, the Tamil language is freedom itself, when compared with the 'gender'-shackles of Sanskrit, German, French and so on; while Russian, as every student of that tongue knows, marks only a half-transition from the 'gender'-complication of German to the 'sex'-simplicity of English.—*Ed. L. T.*

[10] The word இலக்கணம் which is apparently rendered into 'grammar' in the present instance, is a modification of the Sanskrit '*lakshaṇa*', and really means a great deal more than 'grammar'. It is a misnomer to speak of 'lakshaṇa' as 'grammar' in the English sense. 'Lakshaṇa' literally means 'characteristic' and, in an extended sense, 'the art of composition'. The Sanskrit word 'Vyākaraṇa' is the nearest approach to the modern notion of 'Grammar'. The பொருளதிகாரம் of தொல்காப்பியம் had its own interesting vicissitudes (cf., the expressive Sanskrit name 'Dola-Kāvya') in the history of Tamil. Poruḷ-lakshaṇa first included prosody which later on switched off into a separate department; eventually it dealt purely with rhetoric, to wit, with the elements of the finished architecture

(v) The Tamiḻ prosody especially வெண்பா possesses rules which are peculiarly its own and such rules are not to be found in the prosody of any other language; the metre found in புறநானூறு is peculiar only to Tamiḻ and the work itself is purely Tamiḻ[11].

(vi) Words representing measurements and weights such as ஆழாக்கு, நாழி etc., and முந்திரி, அரைக்காணி etc., are found only in Tamiḻ[12]. These distinctive and other characteristics of the Tamiḻ language had already been noticed by the great சிவஞானஸ்வாமிகள்

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of thought, emotion and imagination. The poruḷ-lakshaṇa of Tamil is considerably indebted to Sanskrit (cf., Chap. IV of Sūryanārāyaṇa Šāstrī's History of the Tamil Language), and, as every scholar knows, Tṛiṇadhūmāgni's Tolkāppiya (= Skt. Dola-kāvya) is inspired out and out by the Aindra School of Sanskrit Grammar (as testified to by the well-worn statement ஐந்திரம் நிறைந்த தொல்காப்பியம்), which always seems to have had a fascination for the Jains (cf., the late Dr. Burnell's monograph on the Aindra School of Sanskrit Grammarians, Mangalore, 1870). The ancient Sanskrit was under the influence of nine different schools of grammarians, of whom Pāṇinī represents a particular school and nothing more. Poruḷ-lakshaṇa is known as Rasa-lakshaṇa in Sanskrit wherein it is, as a rule, treated under *Sāhitya* (= literary composition). Sanskrit has perfected this Rasa-lakshaṇa to a fault, so much so that Sanskrit rhetorical literature literally bristles with its treatment. The Tamil poruḷ-lakshaṇa has, to be sure, also its counterpart in the other Dravidian languages.—*Ed. L. T.*

[11] It is quite natural that the principles of versification should vary with the genius of each language. But the other Dravidian languages are no less rich, in point of music, cadence etc., of their verses, than Tamil. Neither the வெண்டா verse nor the புறநானூறு metre can be without its anologue in the myriads of living languages that cover the face of this wide earth. For dulcet-toned and sweet-strained numbers, Greek, German, Italian, French, Telugu, Canarese, Maharatti, Bengali etc., etc., have, each of them, been commended, and we cannot praise our tongue, on this score, without knowing fully the resources of other languages. Again, for aught we know, புறநானூறு is by no means free from importations of Sanskritised Tamil.—*Ed. L. T.*

[12] Our author obviously means to say that these words indicating measures and weights, are purely Tamil words. But the other Dravidian languages have their own words to indicate the same measures and weights,

in the following words viz., "தமிழ்மொழிப்புணர்ச்சிக்கட்படுஞ் செய்கைகளுங் குறியீடுகளும் வினைக்குறிப்பு வினைத்தொகைமுதலிய சில சொல்லிலக்கணங்களும், உயர்திணை, அஃறிணை முதலிய சொற்பாகுபாடுகளும், அகம் புறமென்னும் பொருட்பாகு பாடுகளும் குறிஞ்சி வெட்சி முதலியதிணைப்பாகு பாடுகளும், அவற்றின்பகுதிகளும் வெண்பா முதலியசெய்யுளிலக்கணமும் இன்னோரன்னபிறவும் வடமொழியிற்பெறப்படா"[13]. These and other peculiarities will go to show that Tamil is an original and independent language. It may have been influenced at subsequent times by other languages coming in contact with it.

(To be continued.)

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and Sanskrit is hopelessly hair-splitting in its measures of capacity and measures of weight, from what we know of them through its numerous works on pharmacy, assaying, etc., and through also those of a miscellaneous character. The Indo-European family can always afford to stagger us by its systematic tables of every conceivable weight and measure, whether now or then.—*Ed. L. T.*

[13] Śivajñānasvāmin was a great Tamil scholar, and a master of philosophic dialectics. As a writer of racy and ornate Tamil prose, he has deservedly occupied the premier place in modern Tamil literature. But whether he was half so thoroughly-read in Sanskrit as he was a 'man of letters' in Tamil, is, on all hands, a moot question. The case is, however, different with Umāpatiśivāchārya and Śivāgrayogin, as their status as accomplished *savants* in Sanskrit, is evidenced by their extant, classical Sanskrit writings. And be the fact what it may, we regret to find that most of Śivajñānasvāmin's observations in the passage quoted, betray a lack of sturdy acquaintance with all departments of Sanskrit culture, Vedic and post-Vedic. An opposite and truer opinion is expressed by ஈசானதேசிகர் in his invaluable இலக்கணக்கொத்துரை:

"அன்றியுந்தமிழ்நூற் களவிலையவற்று
ளொன்றேயாயினுந் தனித்தமிழுண்டோ?
அன்றியுமைந்தெழுத்தா லொருபாடையென்
றறையவுநாணுவ ரறிவுடையோரே;
ஆகையால் யானுமதுவேயறிக;
வடமொழி தமிழ்மொழியெனு மிருமொழியினு
மிலக்கணமொன்றே யென்றேயெண்ணுக."—*Ed. L. T.*

THE "ĀGAMIC BUREAU" NOTES.

Sri-Vani-Vilasa-Sabha.

The Sixth Anniversary of this Sabhā at Tiruppādiripuliyūr (S. Arcot Dt.), came off with considerable *éclat* in the local Vīrašaiva Mutt, under the presidency of Mr. T. Sadāšiva Aiyar, B.A., M.L., the newly-appointed District and Sessions Judge of Berhampūr, on the 26th, 27th and 28th of August. It was in every way an enjoyable function, as the Sabhā had secured the services of many eminent students of Hindu Philosophy to discourse on various themes. The proceedings of each day were visibly enlivened, off and on, by the recitation of hymns from the Tevāram, the book of Šaiva canticles in Tamil, to the accompaniment of music. On the opening day, Mr. S. Pālvaṇṇa Mudaliyār, Member of the London Society of Arts, gave a lecture on 'Praṇava', unveiling its symbolism to the best of his knowledge. On the second day, Mr. V. Tillaināyaka Mudaliyār of Chidambaram gave an interesting discourse on "Religion", in which he dealt with the essence of sense underlying the concept of that word in Tamil, and Šrī Šiva-Shaṇmukha-Satyajñāna-Šivāchārya-Svāmin, the reputed Head of the local Vīrašaiva Abbey (=Vīra-simhāšana) addressed the audience, with his fascinating clearness and eloquence, on the "Pañchayajñas" i.e., on their true character and significance, as *samskāras* for the expurgation of the evil human tendencies and *prāyašchittas* for the wrongs committed by man unwittingly or unavoidably. The third day was occupied with the discourses of Mr. P. Veṅkaṭasvāmi Mudaliyār, B. A., retired Huzur Sheristadar of Tinnevelly, on the "Sundara-Kāṇḍa", of Mr. V. V. Ramaṇan, Fellow of the Zoological Society of London, etc., etc., and Editor, "The Light of Truth", on "Vīrašaivism—a Phase of the Āgamānta" and of Hon'ble Mr. S. R. M. M. Rāmasvāmi Chettiyār, Member of the Madras Legislative Council, on 'Tiruvaḷḷuvar's Holy Kuṛaḷ'. Mr. Veṅkaṭasvāmi Mudaliyār endeavoured to assign a reason for the specific naming of the Sundara-Kāṇḍa of the Rāmāyaṇa, as such, and compared and contrasted the treatments by Vālmīki and Kamban of the several

incidents related in the Sundara-Kāṇḍa. Mr. Ramaṇan took a bird's-eye-view of the whole field of Vīrašaivism, and presented, in a lucid and scholarly fashion, the basic mystic elements comprising the Vīrašaivic teaching and discipline, and pointed out its place in the Agamānta, fortifying his discourse with a number of quotations from the Divyāgamas and Vīrašaiva sacerdotal literature in Sanskrit. Mr. Rāmasvāmi Chettiyār contended that the Author of the Holy Kuṟaḷ, Tiruvaḷḷuva-Nāyanār, was an Āgamāntin, and proceeded to vindicate his contention by examining its first chapter. He made out, in effect, that 'எண் குணத்தான்' is none else than தூயசிவம், and the வாழ்த்து itself refers solely to வழிபடுகடவுள், and not to எற்புடைக்கடவுள் as Parimelazhagar would have it. He also spoke of the 'Holy Kuṟaḷ' as "Uttara-Vedam" (=the later scripture), and his delivery throughout was both racy and mellifluous, as it had the unmistakable echo of the chaste diction of Parimelazhagar himself. On all the three days, the President Mr. Sadāšiva Aiyar never spared himself, in critically analysing the subject-matter of each discourse, and presenting it in his own way, with his remarks, as soon as it was finished. Previous to the closing of the proceedings of the last day, he was liberally thanked for his trouble in coming over to Tiruppāpuliyūr, to preside over the Sabhā. He remarked that Mr. Ramaṇan's paper was so learned and weighty in its pronouncements, and so thoughtfully worded, that it should be printed and circulated, if only to give the public an opportunity of studying it with deliberation and attention. We have accordingly commenced to publish that paper in our Journal, from the current number onwards.

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Sri-Subrâhmanya-Sarva-roga-nivarana-mantrika, pp. 141, Rs. 1-8-0.

This is the name of a work, in Tamil, on the Hindu methods of Hypnotism, recently printed at the "Aryan Press", Kumbakonam. Its author is Mr. S. Rāmasvāmi Aiyar, a practising hypnotist of some repute. It would appear that the book is the first of its kind in Tamil, judging from the Introduction which is written thereto, in English, by Mr. S. Panchāpikeša Sarma, B.A., of Kumbakonam. He says:

"We are the children of the great Ṛishis and Mahātmas who in ancient times wrought miracles by means of *Mantra-šakti*. The Ṛishis were dreaded and respected by men and celestials of all rank, only on account of their spell-power, whose merit they obtained after long years of penance and contemplation. Do we not read how a word from them made or unmade the world? *Mantra-šakti* is only another name for concentration of the will-power or contemplation on the soul, which, according to our faith, is the seat of the whole universe. This is being known by different names in other countries. What is called hypnotism and mesmerism, is only the mere external form of the virtue practised by our ancestors. Do we not see even the most venomous of the reptiles made harmless by this power?...........We might see even now men here and there (of course I do not mean the quacks who pretend to knowledge) who by a few hours' *Japam* are able to cure the most complicated diseases, or to render harmless the bites of the most poisonous insects, or to restore health to people possessed by evil spirits. These men have been practising this *Mantra-šakti*........Great as the benefits of such power are, the means of obtaining it had hitherto been kept secret. Though there are many who say that such a state of perfect success could never be attained in this bad *Kali-yuga*, still there is ample evidence that something at least in this direction can be done, if we only take a proper guide. Even men having agnostic tendencies have shuddered with fear at the name of God Subrahmaṇya and His actions. When we believe in Him, the greatest of the greatest, the curer of all incurable diseases, shall we be left helpless?"

The book is divided into two sections of which the first is devoted to an explanation of the *rationale* of *the mantra-yoga* and its uses in the cure of the several ills flesh is heir to. The second section is devoted to a consideration of all the *mahā-mantras* that are of hypnotic value, the *upāsanas* connected with them and the *yantras* that are to be used in connexion with those Upāsanas. In the treatment of diseases, mental, medical and surgical, as detailed in this work, hypnotic 'passes' and incantations, and water charged with *mantra-šakti*, are specially in request, over and above the operator's prior *mantra-siddhis*, which are always assumed to be indubitably *en evidence.* The book is written in readable Tamil and, as far as it goes, bids fair to be an excellent *vade-mecum* of *mantric* therapeutics.

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